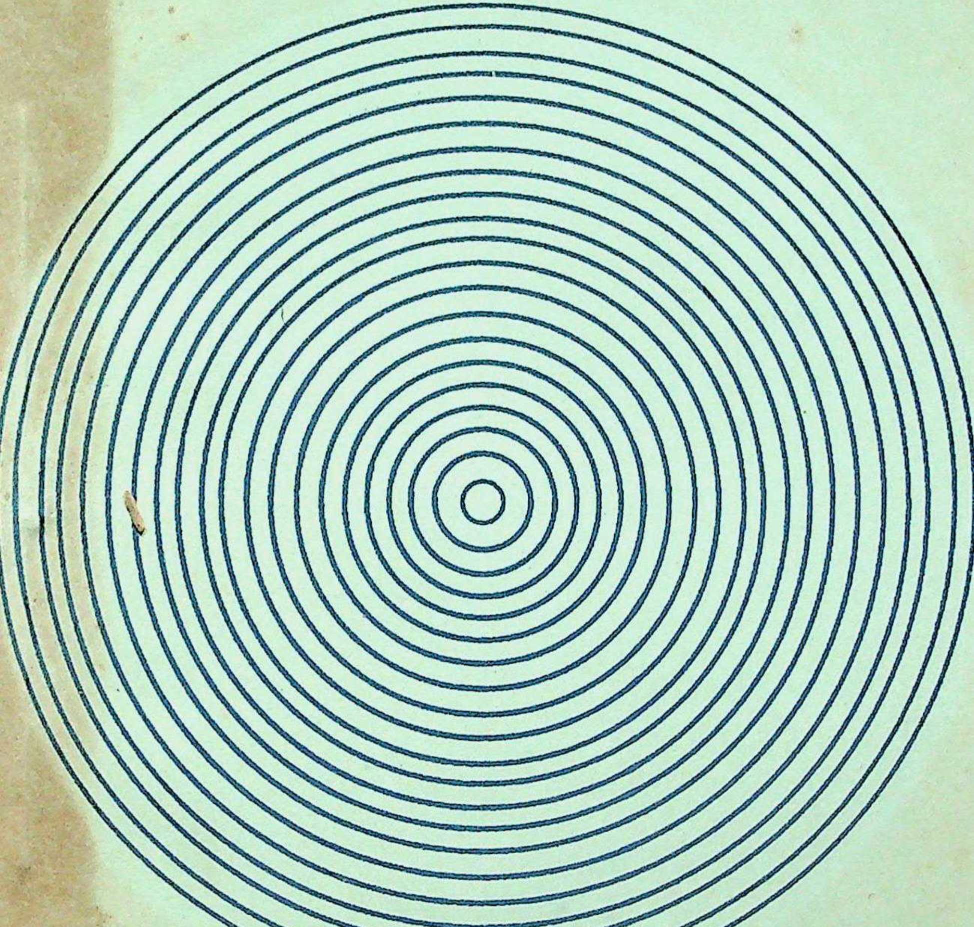
अद्वैतशतकम्



सम्पादकः
टि. भास्करन्

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सम्पादक :
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पौरस्त्यगवेषणालयम्,
हस्तलिखितग्रन्थशाला, केरळसर्वकलाशाला
कार्यवट्टम्, तिरुवनन्तपुरम्

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Introduction

Ever since Sri Sankara established the unassailability of Advaita philosophy it has been held in awe and admiration by scholars both in India and abroad. Even though there were many other schools of Vedanta established by Acaryas of high intellectual and intuitive accomplishment Sri Sankara came to be regarded as the foremost among Vedanta teachers and his system was considered to be the most acceptable. As a result numerous treatises on Advaita came to be written and Advaitasataka is one among them.

The work in hundred stanzas composed in the anustup metre gives the gist of the tenets of Advaita. It describes itself as "Sarvavedantasamgraha" meaning that it is a compendium of everything in Advaita. The nature of the work can be indicated by a rendering of the stanzas. The same is given hereunder.

1 Having saluted the Supreme God who is of the form of one's own self and of the form of ultimate bliss I am going to propound the century of verses on Advaita which is the epitome of everything in Vedanta.

2 The great Lord who is of the form of consciousness enters a body at His own will. Then He is known in the Scriptures as the individual soul; the body is called maya or nescience.

3 Therefore the body is of the form of the visible (drsya). The soul (the embodied) is called drk (that which sees). Thus the entire creation remains in the form of drk and drsya.

4 The individual soul is incapable of doing anything without the body; and the body is unable to know and see without the help of the individual soul.

5 Therefore the soul having established the relationship of identity with the body always engages in actions thinking that I am the body.

6 There are four kinds of bodies to human beings endowed with discrimination; their names are 1 the gross, 2 the subtle, 3 the causal and 4 the universal.

7 But for those who are immersed in the ocean of the cycle of births and deaths and who are devoid of discrimination, there are only three kinds of bodies they being bereft of the universal body.

8 While awake the body is gross, in dream it is subtle and in deep sleep the body is causal.

9 This entire universe which is visible (drs'ya) is called the body and the supreme Brilliance that pervades it is sung as the soul.

10 This is the universal body of the human beings with discrimination, this state is called the fourth phase (turiya), very rare in the world.

11 When a man is able to remain in this universal body he is a veritable Lord of the Yogis and he is sung by the scriptures as the supreme soul.

12 When men are remaining in the other types of bodies such as gross, subtle and causal they are designated by the wise as the individual soul, the reason being that then they are subject to contraction.

13 This individual soul always wanders about in the samsara (cycle of births and deaths) which is trifling and goes from one world to the other and enters the womb.

14-15-16 Having come out again from the womb he enters the world of human beings and daily becomes subject to love and hate thinking as follows: "He is my son, she is my wife, this is my wealth, this is my family, he is my friend, this is my house, she is my mother he is my father these people are my enemies." He harbours these thoughts merely because of his ignorance.

17-18-19 The Supreme is having only one form. He is the inner soul of everything. He pervades everywhere like the sky. He is of the form of knowledge. Yet on account of the function of maya He assumes the form of the visible (drsy'a) as the sky is sometimes covered with cloud; even though He is the substratum of everything, and even though He is of the form of existence-consciousness-bliss, the individual soul grasps Him differently on account of his ignorance and gives Him different names such as Brahma, Rudra and so on.
20 To the Supreme God who is having a pervasive form contraction is really sorrowful; but the individual soul does the same merely because of his ignorance.

21 Consequently he always gets himself associated with people who are dishonest, sensual, acting as they like and aversed to perform their own dharma.

22 Then he comes under the influence of courtesans and remains with them like dogs, donkeys and goats and as a result becomes bereft of all dharmas (righteous deeds)

23 His mind becomes completely immersed in holding conversation with and seeing and touching the beautiful women. Their conquetry and play captivate him.

24 When a being is attached to the objects of senses he becomes a prey to hatred and he dislikes even his own mother, father and son, not to speak of other people.

25 When a being does not get what he desires, he becomes afflicted with thoughts full of grief, delusion, fear, difficulty, anger, avarice and the like.

26 When he accomplishes his desires he is filled with great delight; because of his fortune and he indulges in innumerable thoughts and gets himself attached to objects of senses.

27 When a being gets an object that was formerly difficult to get he is not able to accomplish anything good (sreyas) for him. In this manner, a man falls into the precipices of objects of senses.

28 The individual soul having acquired friends always takes their sorrows to be his own. This is on account of the evil deeds done in other births.

29 A man enjoying the result of actions already begun to bear fruit (Prarabdha) day by day engages in action with manly effort.

30 For the same reason the wise say that to men who remain in the world there are two kinds of actions, namely, the Auspicious and the inaupicious.

31 If the auspicious and the inaupicious actions were not accomplished with manly effort (pourusha), the Vedic injunctions will be futile.

32 No being should be killed-no harm should be done to the good—such injunctions will be meaningless if man was not able to act as he likes

33 Otherwise to whom are the Vedic injunction directed? If the answer is that they are to the individual soul (Jiva) he also is subject to actions.

34 The individual soul who is doing actions is always in pursuit of actions. Therefore, when actions are exhausted he surely meets with death.

35 To those foolish people who do not accept twofold actions due to delusion death is emancipation as the Charvakas hold.

36 Thus assuming the gross body and having experienced the auspicious and the inauspicious man begins to enjoy with the subtle body the fruit of manly deeds.

37 The transition of the individual soul from the gross body to the subtle body is said to be death. At the time of death the individual souls are known to possess subtle bodies.

38 When the living being exhausts the results of actions that have already begun to bear fruit by enjoying them the helplessly passes away from the gross body to subtle body.

39 During dream a man remains in the subtle body leaving behind the gross body. Similarly at the time of death he remains in the subtle body.

40 Whatever is done by the individual soul in dream with subtle body is done by him with the gross body also.

41 Thus the individual soul abdandoning the gross body and assuming the subtle body goes either to heaven or hell in accordance with his past actions.

42 The individual soul on account of his auspicious deeds expands the world of heaven for his enjoyment with his own soul in his own form.

43 In dream one and the same knowledge pure and simple becomes three as the one who grasps, the thing grasped and the act of grasping; the state in heaven also is similar. There knowledge alone is real which becomes threefold.

44 As the stuff of the world of dream is oneself the stuff of heaven or hell is oneself.

45, 46 The individual soul after having gone to heaven or hell and having experienced the auspicious and inauspicious, which is of the form of the mind enters the causal body which also is the form of the mind, and

which is full and enjoys great pleasure without any effort on his part.

47 The individual soul having left behind the wonderful causal body which is of the form of his own ignorance awakes in the womb at the time when semen and ovum are pure.

48 Again he awakes in the womb and desires to assume the body making semen and ovum the medium.

49-50 The man who is carrying with him the results of many evils remains in the womb. In the beginning he attains the state of fainting on account of the good and evil deeds done in previous births. He meditates again and again on the body which flows without beginning. And in due course he assumes the body and takes birth.

51 When the individual soul remains without the body after having made semen and ovum the medium how is it possible for it to have meditation?

52 So the Lord who is of the form of bliss and consciousness there happens in his form illusion (Maya) which is inexplicable and which relates to the supreme Lord.

53 "I who am of the form of consciousness" am of the Lord who also is of the form of conciousness"— the awareness of a person devoid of such knowledge is said to be maya.

54 Thus on pondering maya is conceived as divine. The bond of one who becomes contracted by maya is said to be beginningless.

55 Maya on reflection is found to be without beginning but with end; the movable and the immovable world being the product of it is also without beginning but with end.

56 For the same reason there will occur egoism for the Lord whose form is existence-consciousnen-bliss in seven births (as man, animal, bird and the like) often and anon which will be deeprooted.

57 Similarly there occurs egoism for men who remain without body, residual impression (vasaña) being the reason thereof

58 As the tree with the trunk and branches remains (latent) in the seed, the body with hands and feet remains in egoism (as a potentiality).

59 Therefore the individual Soul remaining in the womb with his nescience takes birth with the body on account of egoism itself.

60 The individual soul when his body becomes fully grown due to good and evil deeds of the previous births again comes out from the abode of the womb and attains the wonderful state of murccha (fainting).

61 Thus the indweller of the body who wanders from one body to another and who remains in the three bodies is called the individual soul by those good men who have crossed to the other shore of all Vedantas (who are deep scholars in all Vedantas)

62 For such a man who is transmigrating on account of the merits and demerits acquired by him there arises in the mind a resigned mood (vairagya) just by seeing a preceptor.

63 When a man's mind is caught with intense resignation a pure thought in the following form arises in him.

64 What delight can be had for man with wealth that is of the form of sorrow, that is difficult to attain, that is equal to one's own death and that is always of the form of sin?

65 What is the use of house for men, what with enjoyments, what with wealth, what with those who give wealth ? What is the use of friends and relatives? All being dependent on time are unreal.

66 What is the use of woman for me who is sinful? What is the use of sons who cause bondage ? To one who is seized with death what is the use of them ?

67 I had had many sons and many wives in previous lives, what is the use of them to men (me) who are (am,) enjoying the result of actions that have already begun to bear fruit ?

68 To a man who is not relishing the objects of senses and who is speaking truthful words there will arise a clear thought like this "who am I ? How this has happened?"

69 That thought will be instrumental in uniting him with a Brahmin preceptor who is well-versed in the Vedas and Agamas and who is the best among those who have realized Brahman.

70 The individual soul becomes pure on account of *sakti-pata* (the manifestation of power); on seeing the preceptor he salutes him again and again being completely under his control.

71 Having saluted the great soul who is the preceptor and who is equal to God and who is full of compassion he asks with folded hands with a view to understanding his own form.

72 Oh preceptor, I desire to know my own form which is in fact of the form of the supreme bliss; you are the captain to those who are desirous of crossing the ocean of the cycle of births and deaths.

73 On being asked thus by the disciple who has become resigned the preceptor who has known the truth tells him, after having meditated upon the supreme which is his own form.

74 Know him to be one's own form by means of the instruments of knowledge such as eyes, etc depending upon him the people are incessantly engaged in activities.

75 In the waking state the gross body works depending upon him; similarly during dream the subtle body acts. The wise know that to be one's own form which is instrumental to the above activities.

76 Depending upon him the causal body is manifested during deep sleep; know him to be one's own form which is the unmanifest and of the form of one's own ignorance.

77 He who is manifested in different unreal forms such as the waking is the supreme Lord, being the spectator of all these states.

78 You are identical with him who is the same as Siva, Vishnu, Agni, Indra, Brahma, the Sun, the Moon, Sasta and Vinayaka.

79 The wise on account of the difference in perspection call Him differently with such names as Vani, Sri, Girija, Durga and Devi. In fact there is no such difference.

80 When the individual soul engages in the activities of samkalpa (imagination) and vikalpa (doubt) assuming a particular form then he is called the mind.

81 When the inner self setting aside doubts become settled with regard to each form then he is called the intellect.

82 When out of intro - susception he arrives at clear decision

with regard to forms as this and thus then he becomes egoistic.

83 As hasta, kara etc are only the synonyms of the hand so mind, intellect, citta and egoism are only different names of the individual soul
(Note that citta is not defined above)

84 For fire there is difference in name due to the difference in flames (as kali, karali etc). Similarly for sugarcane there is difference out of ripeness. The difference of the individual soul regarding names and forms are analogous and not otherwise.

85 Ghee pervades milk and the supreme Person the visible world. Similarly he who is one appears to be different due to adjuncts and not otherwise.

86 As the great sky which is one and the same pervades the pot and the like, the great Lord who is one and the same remains in every created things.

87 On deliberation it can be seen that undisputedly there is no difference in bodies which appear to be different when grasped seperately as hands, feet and the like.

88 This universe consisting of the movable and the immovable is said to be made up of the five elements, the bodies also being made of the five elements there is no difference among them.

89 The pot, the sarava etc being made of clay there in no difference among them; similarly there is no difference among bodies because all are equally made of the five elements.

90 Oh boy, thus on reflection it can be found that there is no difference whatsoever among the bodies which are made up of the five elements, which are inert and which are perishable.

91 I am about six foot (pradesa) long and having hands and feet. He who is determined like this is called individual soul in this world.

92 "I am pervading everywhere, this, body belongs to me" he who decides like this in his mind is said to be the supreme soul

93 As things are like this there is no difference between the individual soul and the supreme soul. Because the form of consciousness is common to both they are identical.

94 If one is to maintain that the witness of the body is Prana (vital breath) it is not appropriate, because in deep sleep all bodies are found to be inert.

95 Even when the vital breath is performing its own functions the body is seen to remain quiet. Therefore understand that the vital breath is not the activator of the body.

96 Whatever is desired by the king is carried out by his dependants, from this practice in the world one can understand that the vital breath is not the doer.

97 Leaving aside the residual impression arisen from the three types of bodies and assuming the full and supreme body remain as the supreme.

98 After attaining perfect form if one is to perform the daily duties that are auspicious or inauspicious he will not be stained by them.

99 The beings in the world perform actions by means of speech mind and body. Being one among them how can one be the doer?

100 Experiencing the state of Siva called one's own form which pervades everywhere, and which is tanquill and setting aside the body remain as knowledge alone pure and simple.

The gist of the text can be given as follows: the individual soul and the universal soul are essentially indentical because both are of the form of knowledge. On account of the inexplicable function of maya the universal soul assumes body and becomes the individual He, in his turn, out of ignorance becomes subjuct to transmigration. In the course of his wanderings from one life to another he happens to meet a preceptor who has realized his own self. This results in resignation in him and he requests the teacher to enlighten him ont he true nature of his self. The teacher reveals that in essence he is knowledge and exhorts him to remain as knowledge pure and simple.

The author seems to follow the tradition based on the mahavakya 'prajnanam brahma' because the advice of the teacher is to be jnaptimatra (knowledge alone)

The details of the manuscripts used for preparing the edition are shown below: The transcript in Malayalam bearing the No. TM 204 was used as the model. It has a commentary in Malayalam which is complete.

14676	L	क	complete with out commentary
15899	B	ख	,, ,,
16670	C	ग	,, ,,
17025	D	घ	,, ,,
17061	A	ङ	Incomplete with commentary
18538 Z4		च	Incomplete without commentary
19549	B	छ	complete with incomplete commentary
19553		ज	incomplete without commentary
21763	J	झ	complete without commentary
21940	A	ञ	complete with commentary
22790	I	ट	Incomplete without commentary

L 1349	D	ठ	complete without commentary
809	C	ड	Incomplete without commentary

All of them except ट are written in Malayalam script whereas ट in grantha characters.

The order of the stanzas found in T M 204 is different from the order followed by the majority of manuscripts. The order of the majority is followed here because there is a logical sequence of ideas in their order. The order of the stanzas from 1 to 25 and 82 to 100 are the name in all the manuscripts. But in the model as well as in some other manuscripts stanzas 26 to 81 are seen to occur after the 100th stanza of the majority of manuscripts

In the absence of reliable knowledge about the author and his time we refrain from making any guesses about the matter.

I am thankful to Smt. Subbadra devi and Sri. P. L. Shaji for having made collation work for preparing the Malayalam edition which forms the basis of this publication.

It is hoped that the work will be useful to students and researchers interested in Vedanta.

Trivandrum　　　　　　　　　　　　T. BHASKARAN
21-4-1987

अद्वैतशतकम्

1 प्रणम्य परमानन्दं
स्वात्मानं परमेश्वरम् ।
अद्वैतशतकं वक्ष्ये
सर्ववेदान्तसंग्रहम्

2 ज्ञप्तिरूपो महादेवो
स्वेच्छया देहमाविशन् ।
जीवात्मेति श्रुतौ प्रोक्तो
देहो मायेति [1]संज्ञितः ॥

3 तस्माद्दृश्यमयो देहो
देही दृग्रूप उच्यते ।
एवं दृग्दृश्यरूपेण
संस्थितं भूतमण्डलम् ॥

4 विना देहेन जीवात्मा
किञ्चित् कर्तुं न शक्तिमान् ।
विना [2]जीवेन देहोऽपि
ज्ञातुं द्रष्टुं न शक्तिमान् ॥

5 तस्मात्तादात्म्यसंबन्धं
प्राप्तो देहेन चेतनः ।
देहोऽहमिति निश्चित्य
कर्माणि कुरुते सदा ॥

1. शब्दितः क 2. देहेन जीवोऽपि

6 वपुश्चतुर्विधं प्रोक्तं
मनुष्याणां विवेकिनाम् ।
स्थूलं सुक्ष्मं कारणञ्च
सामान्यञ्चेति नामभिः ॥

7 संसारार्णवमग्नानां
[1]जन्तूनामविवेकिनाम् ।
सामान्यदेहरहितं
त्रिविधं वपुरुच्यते ॥

8 जागरे स्थूलदेहस्यात्
सुक्ष्मदेहः प्रकीर्तितः
स्वप्ने, सुषुप्तौ देहश्च
कारणाख्यः प्रकीर्तितः

9 दृश्यरूपमिदं [2]सर्वं
देह इत्याभिधीयते ।
तत्र व्याप्तं परं ज्योति —
र्देहोति परिगीयते ।

10 अयं सामान्यदेहस्यात्
मनुष्याणां विवेकिनाम् ।
सावस्था हि तुरीयाख्या
भुवनेषु सुदुर्लभा ॥

11 यदा सामान्यदेहेऽस्मिन्
स्थितिः पुंसोऽभिजायते ।

1 जनानां ट 2 विश्वं क

तदा योगीश्वरो वेदैः
परमात्मेति गीयते ॥

12 यदा स्थूलादिदेहेषु
मनुष्याणां स्थितिर्भवेत् ।
जीवात्मेति तदा प्रोक्तः
सङ्कोचग्रहणाद् बुधैः ॥

13 [1]अयं जीवो हि संसारे
सदाऽसारे परिभ्रमन् ।
लोकाल्लोकान्तरं गत्वा
गर्भपात्रं विशत्यसौ ॥

14 गत्वा गर्भगृहाद् भूयो
मानुषं [2]लोकमाविशन् ।
पुत्रोऽयं मम भार्येयं
अस्मदीयमिदं धनम् ।

15 इदं [3]गोत्रमिदं मित्रं
अस्मदीयमिदं गृहम्
इयं माता मम पिता
जना एते ममारयः

16 इति निश्चित्य जीवात्मा
रागद्वेषं दिने दिने

1. जीवात्मेव च. ज. 2. वपुरा क
3. क्षेत्रं ङ च ट

एतान् प्रति करोत्येव
स्वाज्ञानादेव केवलम् ।।

17 एकरूपस्य देवस्य
सर्वेषामन्तरात्मनः ।
व्योमवद् व्याप्तदेहस्य
बोधरूपस्य सर्वदा ।

18 कुत्रचिद् दृश्यरूपस्य
मायादीनां परिग्रहात् ।
सर्वस्याधाररूपस्य
मेघादीनां यथा नभः ।।

19 सच्चिदानन्दरूपस्य
ब्रह्मरुद्रादिकल्पनात् ।
विभागं कुरुते जीवः
स्वाऽज्ञानादेव केवलम् ।।

20 व्याप्तरूपस्य देवस्य
सङ्कोचं दुःखमेव हि
तदेव जीवः कुरुते
स्वाज्ञानादेव केवलम् ।।

21 अथ सत्यविहीनानां
कामिनां कामचारिणाम् ।
स्वधर्मविमुखानां च
संसर्गं कुरुते सदा ।।

22 पुनर्वेश्यावशो स्थित्वा
तैस्सार्धं स्वखराजवत् ।

सर्वधर्मविनिर्मुक्तो
देही ता एव सेवते ॥

23 आलापे हरिणाक्षीणां
दर्शनस्पर्शनादिषु
[1]हावभावविलासेषु
मनः सम्यङ् निमज्जति ॥

24 विषयग्रहणाज्जन्तोः
प्रद्वेष उपजायते ।
मातरं पितरं पुत्रं
वृद्धञ्चान्यजनान् प्रति ॥

25 अलब्धविषये जन्तुः
चिन्तया परितप्यते ।
शोकमोहभयक्लेश–
क्रोधलोभादियुक्तया ॥

26 लब्धे तु परमप्रीतिं
सौभाग्यशतसंयुतम् ।
अभिप्रायशतं ध्यात्वा
विषयेषु विषज्यते ॥

27 अलब्धविषये लब्धे
जन्तुः श्रेयो न लभ्यते ।
एवं विषयगर्तेषु
परिमज्जति मानवः ॥

28 सम्पाद्य मित्रं जीवात्मा
तेषां दुःखं दिने दिने ।

1 हास ड

ममेति मन्यते नित्यं
जन्मान्तरकृताश्रुभात् ॥

29 प्रारब्धकर्मणां भुवितं
कुर्वन् देही दिने दिने ।
पौरुषेण प्रयत्नेन
कर्माणि कुरुते सदा ॥

30 संसारे वर्तमानानां
पुंसां तेनैव हेतुना ।
श्रुभाश्रुभानि कर्माणि
द्विविधानीति सन्मतम् ॥

31 श्रुभाश्रुभानि कर्माणि
पौरुषाणि न चेद्यदि ।
वेदानां विधिवाक्यानां
व्यर्थत्वं भवति ध्रुवम् ॥

32 न हिंस्यात् सर्वभूतानि
न कुर्यादहितं सताम् ।
एवमादीनि वाक्यानि
व्यार्थान्येव विचारणे ॥

33 अन्यथा विधिवाक्यानि
प्रवर्तन्ते तु कं प्रति ।
जीवं प्रति प्रवृत्तिश्चेत्
सोऽपि कर्मवशानुगः ॥

34 कर्मानुसारी जीवश्च
कर्माण्येवानुवर्तते ।

तस्माद्धि कर्मणि क्षीणे
तस्य मृत्युर्भवेद्ध्रुवम् ।।

35 ये मूढा द्विविधं कर्म
नाङ्गीकुर्वन्ति मोहतः ।
तेषां हि मरणं मोक्षो
लोकायतिकवद्ध्रुवम्

36 स्थूलदेहं गृहीत्वैवं
अनुभूय शुभाशुभम् ।
पौरुषं सूक्ष्मदेहेन
भोक्तुमारभते पुनः ।।

37 स्थूलदेहात् सूक्ष्मदेह–
व्यावृत्ति मरणं स्मृतम् ।
जीवानां मृतिकालेऽस्मिन्
सूक्ष्मदेहः प्रकीर्तितः ।।

38 प्रारब्धकर्मणां नाशात्
उपभोगेन चेतनः ।
स्थूलदेहात् सूक्ष्मदेह-
व्यावृत्ति कुरुतेऽवशः ।।

39 [1]यथा स्वप्ने स्थूलदेहात्
सुक्ष्मदेहस्थितिर्भवेत् ।
मृतिकाले तथा पुसां
सूक्ष्मदेहस्थितिर्भवेत् ।।

1 मृतिकाले स्थूलदेहात्
व्यावृत्तिं कुरुते यथा ।
तथा जीवः स्वप्नकाले
व्यावृत्ति न करोत्यसौ ।। च. ज

40 यत् कर्म कुरुते स्वप्ने
सूक्ष्मदेहेन चेतनः ।
स्थूलदेहेन जीवात्मा
तदेव कुरुते [1]तदा ॥

41 स्थूलदेहं विहायैवं
गृहीत्वा सूक्ष्मविग्रहम् ।
स्वर्गं वा नरकं वापि
जीवात्मा परिगच्छति ॥

42 जीवात्मा पुण्यबाहुल्यात्
स्बर्गलोकं यथाक्रमम् ।
विकासयति भोगार्थं
स्वरूपे स्वेन चतेसा ॥

43 विशुद्धं ज्ञानमेवैकं
यथा स्वप्ने त्रिधा भवेत् ।
ग्राहकग्रहणाद्यैश्च
स्वर्गलोके तथा भवेत् ॥

44 यद्वत् स्वप्नप्रपञ्चस्य
चोपादानं स्वयं भवेत् ।
स्वर्गस्य नरकस्यैव
उपादानं स्वयं भवेत् ॥

45 जीवात्मा लिङ्गदेहेन
स्वर्गं नरकमेव वा ।
गत्वा मनोमयं पश्चा -
दनुभूय शुभाशुभम् ॥

1 सदा ज

46 प्रविश्य कारणं देहं
परिपूर्णं मनोमयम् ।
महत्सुखमवाप्नोति
परित्यज्य प रश्रमम् ।।

47 विहाय कारणं देहं
[1]स्वाज्ञानमयमद्भुतम् ।
शुक्लार्तवे सुसंशुद्धे
गर्भपात्रे प्रबुद्धवान् ।।

48 पुनर्गर्भगृहाद् बुद्ध्वा
शुद्धशुक्लार्तवं तदा ।
उपाधित्वेन संगृह्य
देहमेव किलेच्छति ।।

49 गर्भपात्रे स्थितिं कुर्वन्
बह्वभद्रावहः पुमान् ।
मूर्च्छावस्थां गृहीत्वादौ
जन्मान्तरशुभाशुभात् ।।

50 प्रवाहतोऽनादिमयं
देहमेव पुनः पुनः ।
ध्यात्वा ध्यात्वा कालवशात्
देह एव प्रजायते ।।

51 उपाधित्वेन संगृह्य
[2]स्थितश्शुक्लार्तवं [3]यदा ।

1 स्वात्मज्ञानमयाद्भुतम् क
2 पुंस घ 3 तदा ज घ

देहं विना स्थितस्यास्य
कथं ध्यानं [1]भवेत्तदा ।।

52 बोधमात्रैकरूपस्य
देवस्यानन्दरूपिणः ।
स्वस्वरूपेऽपरिच्छेद्या
माया स्यात् [2]पारमेश्वरी ।।

53 ज्ञप्तिरूपस्य देवस्य
ज्ञप्तिरूपोऽहमेव हि ।
[3]इति ज्ञानविहीनस्य
बोधो मायेति कथ्यते ।।

54 एवं विचारणे माया
दैवीति परिकल्पिता ।
तया सङ्कोचमात्तस्य
बन्धोऽनादिरिहोच्यते ।।

55 अनाद्यन्तवती माया
स्थिता मायाविचारणे ।
चराचरमिदं विश्वं
तत्कार्यत्वात् तथा भवेत् ।।

56 अत एव हि देवस्य
सच्चिदानन्दरूपिणः ।
[4]सप्तयोनिष्वहंभाव–
स्तत्र तत्र दृढं भवेत्

1 भविष्यति घ ज 2 परमेश्वरी क घ ज
3 ज्ञातृ ट 4 सर्व घ

57 लोकेषु वर्तमानानां
पुंसां तेन च हेतुना ।
देहं विनाप्यहङ्कारो
वर्तते वासनावशात् ।।

58 वृक्षबीजे यथा वृक्षो
स्थितश्शाखादिसंयुतः ।
[1]तथाहमि स्थितो देहो
हस्तपादादिसंयुतः ।।

59 तस्माद् गर्भस्थितिं कुर्वन्
जीवोऽविद्यादिसंयुतः ।
अहङ्कारवशादेव
देह एव प्रजायते ।।

60 देही सम्पूर्णदेहोऽसौ
जन्मान्तरशुभाशुभात् ।
पुनर्गर्भगृहाद् गत्वा
मूर्च्छामाप सुविस्मिताम् ।।

61 एवं देहत्रये कुर्वन्
स्थितिं देही परिभ्रमन् ।
जीवात्मेत्युच्यते सद्भिः
सर्ववेदान्तपारगैः ।।

62 एवं संसरतः [2]पुंसः
स्वेनार्जितशुभाशुभात् ।

1 तथागम क 2 पुंसां ङ
तथा मयि झ

देशिकालोकनादेव
वैराग्यं-जायते हृदि ।।

63 एवं वैराग्ययुक्तस्य
पुंसो हृदि निरन्तरम् ।
आविर्बभूव शुद्धात्मा
विचारस्सोयमीदृशः ।।

64 धनेन दुःखरूपेण
दुर्लभेनात्ममृत्युना ।
पुंसां का प्रीतिरेव स्यात्
पापरूपेण सर्वदा ।।

65 किं मे [1]गेहेन किं भोगैः
किं धनैर्धनदैरपि ।
किं मित्रबान्धवैः कार्यं
सर्वं कालवशादसत् ।।

66 किं स्त्रिया पापरूपिण्या
किं पुत्रैर्बन्धहेतुकैः ।
मृत्युना गृह्यमाणस्य
तैः किं कार्यं क्षणे क्षणे ।।

67 अतीता बहवः पुत्राः
दारा जन्मनि जन्मनि ।
प्रारब्धकर्मभोक्तृणां
पुंसां किमिह तैः फलम् ।।

1 देहेन क

68 भावेष्वरतियुक्तस्य
पुंसस्सत्यार्थभाषिणः ।
कोऽहं कथमिदञ्चेति
चिन्ता स्यात् सुविशारदा ॥

69 सा चिन्ता देशिकं विप्रं
वेदशास्त्रागमान्वितम् ।
ब्रह्मज्ञानवतां पुंसां
[1]वरं घटयति क्षणात् ॥

70 शक्तिपातपवित्रोऽयं
जीवात्मा गुरुविग्रहम् ।
दृष्ट्वा परवशो भूत्वा
नतिञ्चक्रे पुनः पुनः ॥

71 नत्वा देवं महात्मानं
देशिकं करुणामयम् ।
स्वस्वरूपं परिज्ञातुं
प्राञ्जलिस्तमभाषत ॥

72 [2]स्वं रूपं परमानन्दं
ज्ञातुमिच्छामि देशिक, ।
संसाराब्धितितीर्षूणां
कर्णधारोऽसि देहिनाम् ॥

73 इति पृष्टो विरक्तेन
शिष्येण परमार्थ [3]वित् ।

1 श्रेष्ठं ञ 2 स्वरूपं क घ छ
3 वत् ड

स्वस्वरूपं परं ध्यायन्
देशिकस्तमभाषत ।।

74 यमाश्रित्य प्रवर्तन्ते
जनास्सर्वे निरन्तरम् ।
स्वरूपमिति तं विद्यात्
करणैश्चक्षुरादिभिः ।।

75 जाग्रत्काले यमाश्रित्य
स्थूलदेहः प्रवर्तते ।
सूक्ष्मदेहस्तथा स्वप्ने
स्वरूपं तं विदुर्बुधाः ।।

76 सुषुप्तौ तु यमाश्रित्य
भासते कारणं वपुः ।
स्वाज्ञानमयमव्यक्तं
स्वरूपमवधारय ।।

77 यो जाग्रदादिभेदेन
मिथ्यारूपेण भासते ।
तेषां द्रष्टृस्वरूपेण
स एव परमेश्वरः ।।

78 स एव त्वं शिवो विष्णु-
रग्निरिन्द्रश्चतुर्मुखः ।
स एव सूर्यस्सोमश्च
सः शास्ता स विनायकः ।।

79 वाणी श्रीर्गिरिजा दुर्गा
देवी चेत्यादिनामभिः ।

विभिद्य प्रोच्यते प्राज्ञै–
र्मतिभेदेन नान्यथा ।।

80 एकरूपं समाश्रित्य
सङ्कल्पञ्च विकल्पकम ।
यदा करोत्यसौ देही
मन [1]इत्युच्यते तदा ।।

81 संशयं संपरित्यज्य
रूपं प्रत्यवधारितः ।
यस्मिन् काले प्रत्यगात्मा
बुद्धिरित्युच्यते तदा ।।

82 यदाऽसौ स्वपरामर्शाद्
[2]इदमित्थमिति स्फुटम् ।
रूपं प्रति विजानाति
तदाहङ्कारवान् भवेत् ।।

83 यथा हस्तः कर इति
बाहोः पर्याय एव हि ।
मनोबुद्धिरहङ्कार –
श्चित्तं चेति तथात्मनः ।।

84 यथा [3]वह्नेर्वर्तिभेदात्
इक्षोः पाकविशेषतः ।
नामरूपात्मको भेदः
स तथा जीवस्य नान्यथा ।।

1 इत्यभिधीयते ग घ
2 इदमर्थं ङ 3 वृत्ति ग

85 यथा क्षीरे घृतं व्याप्त
तथा दृश्ये परः पुमान् ।
उपाधिभेदात् भेदस्स्यात्
तस्मादेकस्य नान्यथा ।।

86 एकरूपो महादेवः
सर्वभूतेष्ववस्थितः ।
एकरूपो महाकाशो
घटादिषु यथा स्थितः ।।

87 पृथक् पृथक् स्थितानाञ्च
देहानामविवादतः ।
पाणिपादादियुक्तानां
भेदो नास्ति विचारणे ।।

88 चराचरमिदं विश्वं
[1]पञ्चभूतात्मकं स्मृतम् ।
देहानां पञ्चभूतानां
भेदो नास्ति [2]तथास्थिते ।।

89 मृन्मयत्वाद् घटादीनां
यथा भेदो न विद्यते ।
पञ्चभूतात्मकत्वान्न[3]
देहानाञ्च तथैव च ।।

90 एवं विचारणे [4]तात
नास्ति भेदः कदाचन ।
देहानां पञ्चभूतानां
जडानामाशुनाशिनाम् ।।

1 पञ्चभूतात्मकत्वेन ज
2 स्थितम् झ सति घ ङ
3 कत्वेन ग घ 4 माया ङ

91 नवप्रादेशमात्रोऽयं
हस्तपादादिमानहम् ।
इति निश्चयवान् लोके
[1]जीव इत्यभिधीयते ।।

92 सर्वत्र परिपूर्णोऽहं
अयं देहो ममेति च ।
इति निश्चयवानन्तः
परमात्मेति [2]कथ्यते ।।

93 एवं स्थिते न भेदस्स्यात्
जीवात्मपरमात्मनोः ।
तयोरभेद एव स्यात्
चित्स्वरूपाविशेषतः ।।

94 देहसाक्षी प्राण एव
इति चेत्तन्न संगतम् ।
सुषुप्तौ सर्वदेहानां
जडत्वादेव नान्यथा ।।

95 स्वव्यापारकृते प्राणो
देहोपरतिदर्शनात् ।
देहस्य कर्ता न प्राण
इत्येवमवधारय ।।

96 यच्चिन्त्यते भूपतिना
तत् कुर्वन्त्यनुजीविनः ।
तस्मात् प्राणो न कर्ता स्याद्
इति लोकेषु दर्शनात् ।।

1 जीवात्मे ङ 2 कीर्त्यते ग घ

97 देहत्रयसमुद्भूतां
वासनां [1]संपरित्यजन् ।
परिगृह्य परं देहं
[2]परिपूर्णं परो भव ॥

98 परिपूर्णमयं रूपं
परिगृह्य शुभाशुभम् ।
नित्यनैमित्तिकं कर्म
सदा कुर्वन्न लिप्यते[3] ॥

99 कृतानि वाङ्मनः कायै-
र्लोके कर्माणि जन्तुभिः[4] ।
तोषामन्यतमत्वेन
कथं कर्ता भविष्यति[5] ॥

100 सर्वत्रावस्थितं शान्तं
स्वस्वरूपाभिधं शिवम् ।
अनुभूय वपुस्त्यक्त्वा
ज्ञप्तिमात्रमयो भव ॥

1 त्यजेत् ड 2 परिपूर्णपरो ग ञ
3 से ड 4 जन्मभिः झ
5 सि घ

श्लोकानुक्रमणी

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